

A
Short View
Of the most Gracious
PROVIDENCE
OF
G O D
IN THE
RESTORATION
AND
SUCCESSION.

May 29. 1685.

LONDON, Printed for *William Crook* at the
Green-Dragon, next *Devereux Court*, with-
out *Temple-Bar*, 1685.

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1682.

Printed for William Kay and
Green-Dragon, near Doctors' Court, with
one York St. 1682.

P S A L. 2.

Why do the Heathen rage and the people Imagine a vain thing?

THis Psalm, as well as many other which were composed by the Prophet *David*, hath a double meaning; both *literal* and *mystical*: The one relating to himself, and the History of his own life; the other relating to Christ, and the Prophecie of his Kingdom.

As it relates to himself; we have the people of *Israel*, and the Heathen that were round them, conspiring against his Government; *The Tabernacles of Edom, and the Ishmaelites, of Moab, and the Hagarens; Gebal, and Ammon, and Amaleck; the Philistins with the Inhabitants of Tyre;*

B

Assur.

Affur also and the Children of Lot,
Pfal. 83. 6. &c.

All these ten Nations were confederate against the Lord, and against his anointed; they were so vain as to attempt the Alteration of the Decrees of Heaven; whilst he who sat there, laugh'd them to scorn and had them in derision. Their confusions did only make his Providence more conspicuous; for notwithstanding all their united Counsels, and tumultuary rage, *David* was not only King in *Hebron*, but in *Jerusalem* too.

Tho' they rage, tho' they meditate, tho' they consult, tho' they conquer, and prosper for some time; yet have I set my King upon my Holy Hill of Sion, v 6.

As 'tis a Prophecie, and relates to the Kingdom of Christ, we have the first Christians comforting themselves
 with

with this Psalm, and by an extraordinary Spirit applying it to their present Concerns; Acts 4. 25. *Being assur'd that as neither Herod, nor Pontius Pilate, so neither the Gentiles, nor the People of Israel could prevail against the Holy Child Jesus:* And about three hundred years afterwards the whole prophesie of this Psalm was more eminently fulfill'd, when Christianity became the Religion of the Empire; when notwithstanding the malice of the *Jews* and Hereticks, and the ten Persecutions of the Heathen Emperors, like the ten Nations confederate against *David*; the Kings and Judges of the Earth, became wise and instructed, kiss'd and Ador'd the Son of God, and the Holy Child Jesus prevail'd so far, till the extent of his Enemies, was turn'd into the largeness of his Inheritance.

From the opening of the Psalm, you your selves will be ready to make this Natual reflection, that no passions 'tho' never so furiously raging; and 'no Imaginations, tho' never so cunningly contriv'd, are likely to prevail 'long against a Government and a Religion approv'd of, and establish'd 'by God.

You cannot but apply this observation to the occasion of the day, and find the Truth of it most evidently confirm'd by the great *Revolution* in this Kingdom, and by your own *Experience*.

As this Psalm is a *prophetical piece* of Scripture, it holds infallibly true, of nothing but the Universal Church of Christ; but yet particular Churches and Nations may apply it as a *Doctrine of Providence*; and none more properly than we, who have

a Monarchy most *Providentially Divine*, as Divine as can be made without an immediate designation from God ; and a Religion as pure as *Revelation* itself : It being nothing but the Holy Scriptures with the best interpretations, and those guarded with some few *prudential limits* ; which the ignorant have complain'd of, the malicious have disturbed ; but which the wisest have ever approv'd, and the humble love to practice.

Could Men ever imagine, that things, so piously and so judiciously settled, should not be the care of Providence one day, as they had been the long contrivance of it ?

Had our *Government* and *Church* always continued, according to their first establishment, without any alteration or disturbance, we might have been fortunate and at Ease, have sacrificed

fic'd to our own Nets, and been proud of them, as if they had been our own Inventions ; but we had never so well known their more remote and inward worth, or that the favour of God was so mingled with them : But now they have been try'd and search'd by the malice of Devils , and the subtilty of men, and in all this *winnowing* there was found but lirtle *Chaff*, they are return'd to us with their excellency more discover'd, and a second approbation of Heaven.

He who reads our *Civil Wars* may lay aside all the *Histories* of *Greeks* and *Romans*, *Turks* and *Tartars*, and not miss any one extravagance of humane Barbarity : For there he may find the utmost Force and guile of passion and hypocrisie ; cruelty and Enthusiasm working together ; and that not only in single instances, but
under

under a publick National management; not as the product of several Ages, but of one small Circuit of years.

There he may see with what noise and clamours the Laws were silenc'd: with what fury and ignorance the multitude decreed Justice. With what pretended Treaties and Pacifications the Armies were inflam'd; and the differences always widen'd. With what eager hostility, and open destruction, Rebellous Subjects were for preserving their King: With what zeal and fasting Religion was banish'd out of the Land: With what Tyranny their precious liberty was secur'd; and with what unheard of impositions they were eas'd of Taxes.

There he may read of the most solemn sanctity robbing of God: Of the devoutest eyes fix'd upon the Churches patrimony: Of Prayers offer'd up
to

to Heaven, worse than downright Blasphemy: Of the rankest perjury scrupling a lawful Oath: Of Atheists fighting for Religion; and Heathens for the pure Gospel of Christ: Of Treachery undermining perfidiousness; Of Hypocrisie groaning against Lewdness: Of Sacrilege abhorring Idolatry; and of a *Covenant* made with *Hell*.

Certainly that late Rebellion was the most busie Scene of the Devils Tragi-Comedy here on Earth, and he can hardly furnish out such another: If greater Judgments are allotted for Posterity, some other Angels sure must fall from a higher Sphear, to add new malice unto *Hell*, and make that direful Polity more *Intelligent* in mischief.

There were some good Persons in those times, who lookt upon this Nation

tion as under had dreadful Anathema, as excommunicated by God, and deliver'd over to Satan: And that which made it manifest, that we were only to be severely disciplin'd, and not destroy'd, was this; that at the same time when there was the *biggest Villany* in this Land; there was the *biggest virtue* too: The rebellious party fought their King into that glory, which they never design'd him: Every Victory they won, plac'd a new Star in his Breast: They overcame his forces, and he their injustice: They were more prosperous, and he more patient: They got the Field, and he an everlasting Crown.

Thus will our English Annals stand checquer'd to the end of Ages, with the blackest Degeneracy of the worst of Traitors, and the whitest

innocency of the best of Princes.

Nay for all that we know, this Island may be always noted for its *two contrary Rivers*, viz. the fiercest torrent of Rebellion, and the Noblest tide of Loyalty, which in the late VVars were most conspicuously seen together.

And tho' the *Loyal Stream* ran under ground for some few years, yet it soon came up again and fill'd its Chancel with a silent and an even course; and may it for ever flow with equal peace and plenty; for ever keep within its known and certain Banks of ancient *Monarchy*, of primitive and old *Christianity*.

If we except the people of *Israel*, who were Govern'd by a *Theocrasie*, never any Nation could boast of a more remarkable Theater of the Providence of God, then what this day afforded.

The

to The passions of men were worn out with their own Rage: Their imaginations were grown sick of new Models and experiments of Empire: Anarchy had chang'd thro' all its monstrous shapes: Ambition was either divided into proportional parts; or lost its force in unweildy matter: The Spirit of usurpation by often shifting was become dead, and vapid; and there was no Novelty of Sect or Rebellion to captivate the People: No one pretender had strength enough to get uppermost, but only just so much as might keep another back.

So perplex'd were the Civil affairs with various and contrary motions, so dispos'd were the Hearts of many for their old Government: So stupify'd were the guilty Traitors, and amaz'd like discover'd Cheats:

so infatuated were the Councils of the publick, and the Rage of the multitude so becom'd, that the *Restoration* of the King seem'd at that juncture of time the only effect in the whole order of Providence ready to drop ripe from its causes by the least humane endeavour: That most happy Enterprize being unexpectedly beset with such close circumstances from a Divine hand, that for its accomplishment it seem'd to require not so much the experience and wisdom of an able Council, as the ready compliance of an honest mind, that wills as God would have it: 'Twas like the Rational Choice of an object appearing every way true and Good, and highly eligible, where there is nothing to suspend or divert the consent, but the forwardness or obstinacy of free-will. *Why therefore did the Heathen*
rage

people imagine a vain
thing to storm the strong hold of this Nation

For thus we see how vain the i-
maginations of those men are, who
set themselves against establish'd Con-
stitutions, and the decrees of Hea-
ven; how their machinations unrav-
el into folly; and shame and disho-
nour are their last promotion.

How God permits the wicked to
build a large Pile upon the Sand, that
the ruine may be great and conspicu-
ous. To erect a Tower of ambition,
that he may mingle confusion with
all such proud attempts: And that
when such judgments are in the earth
the inhabitants thereof may learn
Righteousness: May tremble to re-
peat that abominable sin, on which
the Lord perhaps has executed but
half of his Vengeance yet, even as
to this Life.

The

The Almighty has been pleas'd to let this Nation see the utmost of *Rebellious Projects*, whither they tend, what they produce, and what is the fruit of the most *prosperous sedition*: That no *well meaning* Person can ever be engag'd on such a desperate design again, for which there is now no Colour, no Apology left; that henceforth, whosoever resists his King, must first renounce his God:

I know not what reflections those sufferers might have, who died in the midnight of the late confusions, who sav'd the *Viper* fastned to the Government, but did not live to see it shaken off: but vve have seen the operation of the Lord, and by Events have read the main designs of Providence; that had God permitted the *Pacifications* and *Treaties* to have taken effect, the *Monarchy* had been divided
and

and destroyed, and with the *Protestant Religion* had lain gasping in our land: We had lost an *example* of the highest *Christian Virtues*; an example worth all the *desolation* we underwent, and which nothing but great *Calamity* could have perfected and finish'd.

Many insurrections were made, many generous attempts to recover the Crown, but God would not prosper *impatient Loyalty*; He reserv'd the management and the Honour to himself; and when all humane policy lay as it were dead, he came forth, made his Arm bare, and brought about the wonderful Event.

He gave us a *King*, who, we are sure was his *peculiar gift*, because he came adorn'd with all those gracious qualities; and all those sovereign *Virtues*, which this distemper'd Kingdom

dom so much wanted, and which our
 ruling Rebels had not to apply. *He*
They bred and countenanc'd Wa
 spawn of Sects; *He* practis'd and es
 tablish'd an uniform Religion:
They were most Tyrannous; *He* most
 merciful; *They* delighted in perfidi
 ousness, War, and Blood; *He* in truth,
 and peace, and Love: *They* promo
 ted ignorance, and hated learning;
He cherish'd all ingenious Arts and
 useful knowledge: *They* were impla
 cable and revengeful; *He* made good
 Nature the Character of his people,
 and the Ambition of his Court: *He*
 planted where *they* had pluck'd up;
He built, where *they* had demolish'd:
He every way repair'd the Ruines
 of the Civil War: *He* was a gentle balm to heal our
 mutual wounds: The only Temper
 for a divided Kingdom to unite in:
 mob He

He remain'd in banishment till the extreme misery of the Nation made him the *choice* of his very Enemies; and then the Mountebanks of State resign'd up to his Cure the *desperate Disease*.

He was the delight of our Eyes, the breath of our Nostrils, the gladness of our hearts. He was our wonder and our love; our dearest King, our Father, and our Friend.

It is not easie to determine whether we receiv'd him with greater Joy, or were depriv'd of him with greater grief: He came in with all the *shouts* and *acclamations* of his people: He departed with all their *Sighs* and *Groans*

But has God forgotten to be gracious? and with *him* has he shut up all his loving kindness; No: He is most propitious still; we may behold

D

him

him working a most plain and visible recompence to *Charles the Martyr*, in his extraordinary Providence to his *Posterity* here on earth; in that he ordain'd, and hath thro' many Oppositions now effected, that *two of his Sons should sit in peace upon his Throne*. In that he hath so eminently bless'd the Succession with a *brave and a resolute Prince*, who has a Soul adorn'd with all those regal qualities, which are adapted for the humours which he governs, and for the times in which he reigns.

Whatever the persuasions of our *gracious Sovereign* are, in some particular Points of Faith, or modes of Worship different from us; yet when we deserve it, God will make him *wholly* ours.

However, this is most evident to all that know *him* well; 'that the good-

' goodness of his inclinations is
 ' too strict for the licentiousness
 ' of the Roman Casuists; the
 ' mildness of his temper very con-
 ' trary to the cruelty of their
 ' Zealots; and the greatness of his
 ' Spirit most opposite to the ambi-
 ' tious designs of the Court of Rome.

He has been pleas'd to *pro-*
mise, to promise often, and to
 pass his Royal word, for the
 maintaining of our Religion, but
 he expects we should live up to
 it; for he has not engag'd to
 maintain our *bypocrisie*: If we
 truly value our Religion, let us
 show it by our diligence, by our
 zeal, by our proficiency in all
 solid Virtue, and by our emi-
 nency in all good examples.

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We

We have sufficiently confirm'd the Loyalty of our *Principles* by arguments and disputes, let us now especially adorn them with our practice, and add the last hand to their perfection by our humble actions and behaviour.

God has now given us an *Opportunity*, let us manage it with that prudent simplicity, and holy *W*isdom; with that humble, but yet immoveable integrity, as may give God his Glory, and put all our *Enemies* to confusion.

Remember, that the perfect Subjection to Kings is the Glory of the *Protestant Cause*; and that he that is *Seditious* is an Apostate to the Religion of this Kingdom,
be

be his pretences never so devout.

However God in his Mercy may over-rule Events, and turn the hearts of Kings as it seemeth good to him, yet sure 'tis no such glory to the Protestant Cause, and no great policy in a people, that they should so contrive to have a Succession of *injur'd Princes*, who must *forgive* before they *govern*: How can such Subjects ever think to *merit* of their King, when all their future Services can hardly *expiate*? when they make it so difficult a matter to distinguish, whether they are *truly Loyal*, or whether they are only *willing* in the *Day of his Power*.

Surely our *Republican Enemies*
might

might be content to be quiet after so many, and so signal Demonstrations; that God is with us of a truth; and hath not only given us our *Gospel* but our *Law*: Since he hath made it so evident, not only to all *haughty Usurpers*, by the revolution of this *Day*; but to all the framers of *New Politicks*, by the perspicuous and undeniable reasons of our multiply'd *Writings and Discourses*; 'that the English Monarchy is not 'a model of the Brain, or a few 'consequences drawn from an affected speculation of *Humane Nature*; but a form of Government suited to the genius of a 'wise and Loyal People, founded 'on a Power deriv'd from God, 'politically guarded by a publick successive

‘*successive* Prudence, and pro-
 ‘*nounc’d* good by the experience
 ‘*of many Ages.*

And shall a Constitution of such
 hereditary wisdom and strength be
 made the sport of every Dema-
 agogue, that dares be eloquent against
 the Laws, and loves to ride upon
 the passions of the Croud? The
 worst I wish all such is this, that
 it may ever be the peculiar *Prero-*
gative of this *Government* and
Church to make even those happy
 that would *destroy* them both.

What shall we render unto the
 Lord for all his benefits; what re-
 turns shall we make for his Conti-
 nual protections, for our *Redemp-*
tion on this day.

Had

Had we no revelation to guide our worship and to raise our gratitude, the very perusal of the History of our late times might do it: We might repeat the Miracles which God hath wrought for us, to quicken our obedience and Devotion, for he hath not dealt so with any of the Nations which are round us, neither have they had such *Experience* of his care.

But not our Arm, not our power hath gotten these victories; nor for our *Righteousness* doth this Land flourish; the Lord himself hath wrought these wonders for his Name sake, that it might not be polluted among the Heathen; and if we our selves *pollute it*, where shall such Sinners appear?

If

Books Printed for W. I. Crook at the
If we would have him still to
be our God, we must resolve to
be his people; to be as peculiar in
our duty as he is in his blessings.
Otherwise, his mercies are our se-
verest Judgments; and our prosper-
ity only fits us for his final venge-
ance.

FINIS.

20
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27
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